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BY THE  
ECCLESIASTICALL  
CONGREGATION OF THE  
CLERGY OF IRELAND,

*For a voyding of unnaturall distinction betweene the old Irish and the old  
and new English, betweene Septs and Families, &c.*

**M**Any and strong are the Batteries, which the enemies of Religion King and Contrey have rayed to dissolve that blessed union, which the God of union hath cymented in the hearts of the Confederate Catholickes for the advance of the same Religion; the conservation of his Majesty, and defence of their Contrey; yet was there never any Battery so prevalent, as that, which the spirit of sedition hath by its incendiary emissaries, & pernicious instruments endeavored to raise, in casting an Aple of discord among the same Catholickes, and suggesting an odious distinction of mistrust betweene the old Irish, and the old and new English, yea, betweene Septs and Families, betweene Citizens Contrymen, and Townsmen. That document of the Oracle of truth hath been evermore verified, *Omne regnum divisum contra se desolabitur. Mat. 12. 23.* The examples of Empyres, Kingdomes, Dukedomes, Cities, Townes, and Families, that have by such divisions perished, are obvious. What better issue may we expect of distressed Ireland, if against our owne blood and flesh, against our Kinsfolke and Allyances wee foment jealousies, entertayne suspitions, conceive alienations, as if we were forreins and aliens to one another. If yee bite and eat one another, beware least you be consumed by one another. *Galat. 5. 15.* Oh let not your enemies glory in your schisme, and build their ruyned fortunes upon your owne division. There is not one Province in Ireland, wherein there is not by some Consanguinity, Affinity or otherwise, so great a Conjunction betweene the Irish and English, as those of *Leynster* may truly say of *Ulster* (and so of the rest of the Provinces) as *Adam* said to *Eve*, *this now is bone of my bones, and flesh of my flesh. Genes. 2. 23.* *Nemo autem iniquitatem ex carnis suae carnem suam vivit, apud. 27.* The blood of the *Ulster* man, doth not the one effuse his owne blood, while he seeketh the blood of the other. To allay the hatred, that *Joseph* brethren conceived against him, no argument was more powerfull, then to ascribe, *Frater & caro nostra est, Genes. 37. 22.* By the like argument we pray, exhort, yea withall the faculties of our soule conjure the Catholicke Confederates to leave such unnaturall thoughts of distinction & alienation amongst one another, but as they are all Children of one Mother, all professors of one faith, all members of one Catholicke Church, all dearly beloved Natives of one Kingdom, and subjects to one glorious Prince; so they conspire together in the bond of Charity and unie to propagate and advance the same faith and Church, and to assist and defend their Sovereigne, to secure their Native soyle, and reestablish the ancient fundamentall liberties immunities & lawes thereof, least our Common enemy prevayle against us by our owne division, who could never prevayle by their owne Armes.

And because we know, some are oftentimes more forcibly drawne unto unity & unto the observance thereof in *Virga ferrea*, than in *vinculo charitatis*. Wee Declare, Ordaine, and Decree in this present Congregation, that whosoever shall be found or knowne to foment such odious and unnaturall distinction, or cooperate thereby to division or discord by word or deede betwixt the Confederate Catholickes, shall (without hope of relaxation) incur the punishment expressed in the fifteenth Article of the *Modell of Government*, whereunto they themselves in full Assembly resolutely and freely consented. We further adde our just indignation against such degenerate Natives (to whom in time past Antiquity appropriated this attribute, *Gens innoxia, & mansuetissima Anglorum*) declaring them *ipso facto* to be subject to the heavy Censures, and maledictions of holy Church, and that they shall be incapable of any preterment, eyther in Ecclesiasticall or Temporall government. Moreover we put them in minde of the Oath of Association Printed in the year 1642. and mentioned in the three and thirtieth Article of the *Modell of Government*, by which they promise and vow to make no difference or disparity between them of the meere Irish, & them of the Pale, between the old Irish and new Irish, &c. whence they are justly branded with infamous perjury, who (contrary to the same Oath) shall foment, harbour, or cherish the like distinction. Lastly we againe and againe exhort them *per visceris misericordiam Dei nostri*, utterly to chase away such unnaturall thoughts of distinction and division, least thereby they rent the sacred garment of *IESVS*, and become conscious of a more enormous crime, than that of the *Jewes*, who Crucified *IESVS*; and that as we glorify God in the profession of one Catholicke faith, so we glorify him also in the propagation of the same faith.

Dated at *Waterford* the first of September, 1646.

De mandato Illustrissimi Domini Nuncij & Congregationis Ecclesiasticæ utriusque Cleri  
Regni Hiberniæ.

*Nicholaus Fernensis Cancellarius.*